THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"ONE THING HAVE I DESIRED OF THE LORD, THAT WILL I SEEK AFTER; THAT I MAY DWELL IN THE HOUSE OF THE LORD ALL THE DAYS OF MY LIFE, TO BEHOLD THE BEAUTY OF THE LORD, AND TO ENQUIRE IN HIS TEMPLE."—*Psalms.*

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CHAPTERS FROM THE LIFE OF PREST. BRIGHAM YOUNG.

THE MORMONS ON THE MARCH. THEIR ORGANIC CONDITION. THEY MOVE AS A NATION. A PROPHET AND LIEUTENANT GENERAL. MORMON LIFE ON THE JOURNEY.

(By Edward W. Tullidge.)

At home or abroad, in their very dispersions as much as in their gathering, the Mormons have been organic beyond any people known to history. Organism, indeed, is the essential manifestation of their genius; so now, even in their exodus, they were still strictly a community. Their proverb is, "Where the Presidency and Twelve are, there is the Church." They were journeying to the mountains as a little nation. At their head was not only a Prophet but a lieutenant-general. The rank had originally been conferred on Joseph Smith by the legislature of Illinois, when it granted the charter to the City of Nauvoo, and to the Nauvoo legion. After the martyrdom, Brigham Young succeeded to the rank of lieutenant-general. Here is the extraordinary commission:—

THOMAS FORD, *Governor of the State of Illinois.*

To all to whom these Presents shall come, greeting:

Know ye that Brigham Young, having been duly elected to the office of Lieutenant-General of the Nauvoo Legion of the Militia of the State of Illinois, I, Thomas Ford, Governor of said State, for and in behalf of the people of said State, do commission him Lieutenant-General of the Nauvoo Legion, to take rank from the 31st day of August, 1844. He is, therefore, carefully and diligently to discharge the duties of said office by doing and performing all manner of things thereunto belonging; and I do strictly require all officers under his command to be obedient to his orders; and he is to obey such orders and directions as he shall receive from time to time, from the Commander-in-chief or his superior officer.

By the Governor,

THOMAS FORD.

THOMAS CAMPBELL, *Secretary of State.*

It is a singular fact that, after Washington, Joseph Smith was the first man in America who held the rank of lieutenant-general, and that Brig-

ham Young was the next. In reply to a comment of the author upon this fact, Brigham Young said: "I was "never much of a military man. The "commission has since been abrogated "by the State of Illinois, but if Jo- "seph had lived when the war broke "out, he would have become com- "mander-in-chief of the United States "armies."

It was the marvellous will and almost superhuman energy of the man that, in 1846, inspired the Mormons in their exodus from civilization. The organic character of Brigham Young, which, in moving a people and building up a new society, has shown itself to be quite the equal of the great Napoleon's, and decidedly more preservative, was manifesting itself in the very best methods. It was evident to the lookers on that the man was attempting to show to modern times the wonderful spectacle of a migrating nation.

At about noon, on the 1st of March, 1846, the "Camp of Israel" began to move, and at four o'clock nearly four hundred wagons were on the way, traveling in a north-westerly direction. At night, they camped again on Sugar Creek, having advanced five miles. Scraping away the snow they pitched their tents upon the hard frozen ground; and, after building large fires in front, they made themselves as comfortable as possible under the circumstances. Indeed, it is questionable whether any other people in the world could have cozened themselves into a happy state of mind amid such surroundings, with such a past, fresh and bleeding in their memories, and with such a prospect as was before both themselves and the remnant of their brethren, left in Nauvoo to the tender mercies of the mob. In his diary, Apostle Orson Pratt wrote that night, "Notwithstanding our suffer- "ings, hardships and privations, we "are cheerful, and rejoice that we "have the privilege of passing through "tribulation for the truth's sake."

These Mormon pilgrims, who took much consolation on their journey in likening themselves to the pilgrim fathers and mothers of this nation, whose descendants many of them actually were, that night made their beds upon the frozen earth. "After "bowing before our great Creator," "wrote Apostle Pratt, "and offering "up praise and thanksgiving to him, "and imploring his protection, we "resigned ourselves to the slumbers "of the night."

But the weather was more moderate that night than it had been for several weeks previous. At their first encampment the thermometer, at one time, fell 20 deg. below zero, freezing over the great Mississippi. The survivors of that journey will tell you they never suffered so much from the cold in their lives as they did on Sugar Creek. And what of the Mormon women? Around them circles almost a tragic romance. Fancy may find abundant subject for graphic story of the devotion, the suffering, the matchless heroism of the "Sisters," in the telling incident that nine children were born to them the first night they camped out on Sugar Creek, Feb. 5th, 1846. That day they wept their farewells over their beloved city, or in the sanctuary of the Temple, in which they had hoped to worship till the end of life, but which they left never to see again; that night suffering nature administered to them the mixed cup of woman's supremest joy and pain.

But it was not prayer alone that sustained these pilgrims. The practical philosophy of their great leader, daily and hourly applied to the exigencies of their case, did almost as much as their own matchless faith to sustain them from the commencement to the end of their journey. With that leader had very properly come to the "Camps of Israel" several of the Twelve and the chief Bishops of the Church, but he also brought with him a quorum humble in pretensions, yet useful as High Priests to the Saints in those spirit-saddening days. It was Captain Pitt's brass band. That night the President had the "brethren" and "sisters" out in the dance, and the music was as glad as at a merry-making. Several gentlemen from Iowa gathered to witness the strange interesting scene. They could scarcely believe their own senses when they were told that these were the Mormons in their "flight from civilization," bound they knew not whither, except where

God should lead them by the "hand of his servant."

Thus in the song and the dance the Saints praised the Lord. When the night was fine, and supper, which consisted of the most primitive fare, was over, some of the men would clear away the snow, while others bore large logs to the camp fires in anticipation of the jubilee of the evening. Soon, in a sheltered place the blazing fires would roar, and fifty couples, old and young, would join, in the merriest spirit, to the music of the band, or the rival revelry of the solitary fiddle. As they journeyed along, too, strangers constantly visited their camps, and great was their wonderment to see the order, unity and good feeling that prevailed in the midst of the people. By the camp fires they would linger, listening to the music and song; and they fain had taken part in the merriment had not those scenes been as sacred worship in the exodus of a God-fearing people. To fully understand the incidents here narrated, the reader must couple in his mind the idea of an exodus with the idea of an Israelitish jubilee; for it was a jubilee to the Mormons to be delivered from their enemies at any price.

[TO BE CONTINUED.]

DIVINE AUTHORITY—WHAT IS IT?

BY ELDER O. FREWIN.

The above is a principle which for the past eighteen hundred years has greatly agitated the religious world. Although many religious systems have been inaugurated during that time, each claiming its source from God and him as its founder, yet Divine Authority is the great cardinal point they lack; hence we behold a religious Babel, confusion of doctrines, traditions, creeds and commandments, each one equally zealous in maintaining their own favorite dogmas or tenets, and disapproving of all others. If we examine ancient Scripture, which the Christian world professes to believe, we can adduce abundant evidence (which should convince any fair man,) to show how this authority is conferred. Jesus Christ, in speaking of the Father, said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John vii, 17.) Also, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe," etc. (Mark xvi, 16, 17.) We would ask the inquirer, "Have you ever known the foregoing passages publicly proclaimed in your day, by one of your so-called Christian exhorters?" No, they do not offer such promises, for fear of being tested by the reflecting listener; but all are kindly invited to cast before Jesus their sins and transgressions, "only believe, he is all powerful and he will save." What a consolation to find free pardon without works! How absurd then (if that course is correct,) for Philip to have baptized men and women after they believed, also many others who were similarly baptized to which we might refer. Jesus said to his disciples, "He that heareth you heareth me, and he that despiseth you despiseth me; he that despiseth me, despiseth him that sent me." (Luke x, 16.) These words plainly indicate the importance of the testimony of God's servants, and how the authority which they held was acknowledged and respected by the Lord, who commissioned them to go unto all the world, etc., who gave them power wherein they caused the blind to see, the deaf to hear, the dumb to speak, the sick to be healed, and gave to them such an influence, that even by their shadows some were healed.

When we examine these prominent features which characterized the ancient Church, it causes us to wonder why men will invent systems based merely on their own authority, denying these powers which constituted the

Church of Christ. When Jesus asked his disciples, "But whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." This was not by tradition, for Jesus said, "Flesh and blood hath not revealed this unto thee, but my Father which is in heaven; and I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven," etc. We might picture to ourselves St. Peter entering one of our garnished synagogues, adorned with costly splendor, and perhaps dedicated to his name; he in his fisherman's attire commences to proclaim the original message with all its gifts, promises, etc., with which the Saints were endowed, and that he had power given him to bind and loose, the same being recognized in heaven, how would he be received? He would certainly be accounted as insane, or a fit subject for a lunatic asylum.

But although God's servants have been accounted as "fools," "troublers in Israel," "men that turn the world upside down," "movers of sedition," "teaching customs not lawful to be received," etc., yet their words were life unto life, or condemnation to all those unto whom they were sent. It may be asked, Why so? Because they were men of humble minds, whom the Lord could use—men who had complied with his will, by entering in through the ordinance of baptism, therefore the Lord sanctioned and gave them authority to preach and administer the Gospel. Here, then, is "Divine Authority" begotten from God. What a contrast between it and that authority which Christendom professes to have, but, which is but usurped, or no authority at all, for St. Paul said they would "heap to themselves teachers having itching ears, who would turn the ears of the people from the truth, and turn them unto fables;" and as Peter said, "Many should follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." We have great reason to be thankful to the Lord for once more restoring this knowledge and authority to the earth; and while the "scoffers and mockers of the last times" are using their efforts to stop this work, yet to their disappointment and dismay it is steadily and permanently increasing its foothold on the earth—it is already looked upon as a "marvelous work and a wonder," so it will continue until Jesus comes to take the reins of government, and "to whom every knee shall bow, of things in heaven and things in earth, and things under the earth, and, that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

"THE WAY TO WEALTH."

BY RICHARD SAUNDERS.

As an epitome of worldly wisdom, we know of no better than "The Way to Wealth," as written by the American philosopher, Benjamin Franklin. It is homely, simple, sensible, and practical, a condensation of the proverbial wit and wisdom of everyday philosophy.

Courteous Reader,—I have heard that nothing gives an author so great pleasure as to find his works respectfully quoted by others; judge then how much I must have been gratified by an incident I am going to relate to you. I stopped my horse lately where a great number of people were collected at an auction of merchant's goods. The hour of sale not being come, they were conversing on the bad times, when one of the company called to a plain, clean old man with white locks—"Pray, Father Abraham, what think you of the times? Will not these heavy taxes quite ruin the country? How shall we ever be able to pay them? What would you advise us to do?' Father Abraham stood up and replied—"If you would have my advice, I will tell you in short, for 'A word to the wise is enough.'

They joined in desiring him to speak his mind, and gathering round him, he thus proceeded :—

"Friends, the taxes are indeed very heavy, and if those laid on by the government were the only ones we had to pay, we might more easily discharge them; but we have many others which are more grievous to some of us. We are taxed by our idleness, by our pride, and by our folly, and these taxes the commissioners cannot ease or deliver us from, or allow us any abatement. However, if we hearken to good advice, something may be done for us. 'God helps those who help themselves,' as poor Richard says.

Some might think it a hard government that should tax its people one-tenth of their time, this to be employed in its service; but idleness taxes many of us far more. Sloth, by bringing on disease, absolutely shortens life. Sloth, like rust, consumes faster than labor wears, while 'the used key is always bright.'

'Dost thou love life, then do not squander time, for that is the stuff of which life is made.' How much more than necessary do we spend in sleep, forgetting that 'the sleeping foxes catch no poultry,' and that 'there will be some sleeping in the grave.' If time be of all things the most precious, wasting time must be the greatest prodigality. 'Lost time is never found again,' and what we call 'time enough, always proves little enough.' Let us be up and doing, then, and doing to the purpose, so by diligence shall we do more and with less perplexity. 'Sloth makes all things difficult, industry makes all easy.' 'He that riseth late must trot all day, and scarce overtake his business at night,' while 'laziness travels so slowly that poverty soon overtakes him.' 'Drive thy business, let not that drive thee,' and 'Early to bed, and early to rise, makes a man healthy, wealthy, and wise,' all as poor Richard says.

So what signifies wishing and hoping for better times? We may make *these times better* if we bestir ourselves. Industry need not risk, and 'He that lives upon hope will die fasting.' 'There are no gains without pains.' 'He that hath a trade, hath an estate,' and 'He that hath a calling, hath an office of profit and honor;' but then the trade must be worked at, and the calling followed, or neither the estate nor the office will enable us to pay our taxes. If we are industrious we shall never starve, for 'at the working man's house, hunger looks in but dares not often enter.' 'Industry pays debts, while despair increaseth them.' What though you have found no treasure, nor hath any rich relation left you a legacy. 'Diligence is the mother of good luck,' and 'God gives all things to industry.' Then 'Plough deep while sluggards sleep, and you shall have corn to sell and keep.' 'Work while it is called to-day, for you know not how much you may be hindered to-morrow,' and 'One to-day is worth two to morrows,' as poor Richard says; and further, 'Never leave that till to-morrow which you can do to-day.' If you were a servant, would you not be ashamed that a good master should catch you idle? If you are your own master, be ashamed to catch yourself idle, when there is so much to be done for yourself, your family, your country and your race. Handle your tools without mittens; remember that 'the cat in gloves catches no mice.' It is true there is much to be done, and perhaps you may be weak-handed; but stick to it steadily, and you will see great effects, for 'Constant dropping wears away stones,' and 'By diligence and patience the mouse ate in two the cable,' and 'Little strokes fell great oaks' (and 'little knocks rend great blocks,' as Brigham once said to the quarry men); but I hear some say,—Must a man afford himself no leisure? I will tell thee, my friend, what poor Richard says,—'Employ thy time well, if thou meanest to gain leisure;' and since thou art not sure of a minute, do not throw away an hour. Leisure is time for doing something useful; this leisure the diligent man will obtain, but a lazy man never. 'A life of leisure, and a life of laziness, are two things.' Many, without labor, would live by their wits only, but they break for want of stock; whereas industry gives comfort, plenty, and respect. 'Fly pleasures and they will follow you.' 'The diligent spinner has a large shift,' and 'Now I have

a sheep and a cow, everybody bids me good morrow.'

Then with our industry we must be steady, settled, and careful, and oversee our own affairs with our own eyes, and not trust too much to others, for as poor Richard says—

'I never see an oft-removed tree,
Nor an oft-removed family,
That throve as well as those that settled be.'

'Three removes are as bad as a fire.' 'Keep thy shop, and thy shop will keep thee.' 'If you would have your business done, go; if not, send.'

'He that by the plough would thrive,
Himself must either hold or drive.'

Again—'The eye of a master will do more work than both his hands.' 'Want of care does us more harm than want of knowledge.' 'Not to oversee workmen is to leave them your purse open.' 'Trusting too much to others is the ruin of many.' In the affairs of this world, men are saved not by faith, but by the want of it. A man's own care is profitable, and 'if you would have a faithful servant, one that you like, serve yourself.' 'A little neglect may cause great mischief.' 'For want of a nail the shoe was lost, for want of a shoe the horse was lost, for want of a horse the rider was lost.'

[TO BE CONTINUED.]

FRIDAY IN AMERICA.

Friday is regarded by some vulgar people as an unlucky day, whereas, for Americans at least, it has proven itself to be the most fortunate of the seven.

It was on Friday, the 3rd of August, 1492, that Columbus sailed from the harbor of Palos for the New World. It was on Friday, the 12th of October, 1492, that he first saw the land after 65 days of navigation. It was on Friday, the 4th day of January, 1493 that he started on his return to Spain to announce to their Catholic Majesties the glorious result of his expedition, and on Friday, the 15th of March, 1493, that he disembarked in Andalusia. It was on Friday, the 13th of June, 1494, that he discovered the American Continent. On Friday, March 5th, 1497, Henry VII of England, gave to John Cabot his dispatch for the voyage which resulted in the discovery of the Continent of North America. On Friday, September 6th, 1565, Mendez founded St. Augustine, the oldest town in the United States. On Friday, November 10th, 1620, the Mayflower first disembarked a few emigrants on American soil at Princetown, and on Friday, December 22nd, 1620, her passengers finally landed at Plymouth Rock.

It was on Friday, February 22nd, 1732, that George Washington was born. It was on Friday, June 16th, 1775, that the battle of Bunker Hill was fought, and on Friday, October 7th, 1777, that the surrender of Saratoga took place, which event decided France to give her aid to the Americans. The treason of Arnold was discovered on Friday, and Friday, June 17th, 1775, Richard Henry Lee read the Declaration of Independence to the Continental Congress.—*Journal of Commerce.*

DIPTHERIA.

As the newspapers are full of remedies for this dangerous affection of the throat, some of them very good, and some of them very silly, we will give one which we know to be used by some eminent physicians, and we have never known it to fail if applied early. Diptheria in early stages may be recognized by any person of ordinary capacity by two marked symptoms; the sensation of a bone or hard substance in the throat, rendering swallowing difficult and painful, and a marked fetor, or unpleasant smell of the breath, the

result of its putrefactive tendency. On the appearance of these symptoms, if the patient is old enough to do so, give a piece of gum camphor, the size of a marrow-fat pea, and let it be retained in the mouth, swallowing slowly the saliva charged with it until it is all gone. In an hour or so give another, and at the end of another hour a third; a fourth will not usually be required, but if the pain and unpleasant breath are not relieved, it may be used two or three times more, at a little longer interval, say two hours. If the child is young, powder the camphor, which can be easily done by adding a drop or two of spirits of alcohol to it, and mix it with an equal quantity of powdered loaf sugar, or better, powdered rock candy, and blow it through a tube or quill into its throat, depressing the tongue with the haft of a spoon. Some recommend aloes or pellitory with the camphor, but observation and experience have satisfied us that the camphor is sufficient alone. It acts probably by its virtue as a diffusable stimulant, and antiseptic qualities.—*N. Y. Examiner.*

Referring to the silence of Josephus concerning Jesus Christ, Dean Stanley shows that it is far less wonderful than the silence of Thucydides with reference to the splendid and influential position of Socrates.

Why Nations Die.—Cultivated Greece and all-conquering Rome; Vandal and Goth, and Hun and Moor, and Pole, and Turk, all are dead or dying! Why? Murdered by nations more powerful? Swallowed by earthquakes? No, not by any of these. Not by the lightning and the thunder; not by the tempest and the storm; not by poisened air or volcanic fires did they die and do they die. They perish by moral degradation; the legitimate results of gluttony, intemperance, and effeminacy. When a nation becomes rich, there is leisure and means of indulging in the appetites and passions of nature, which waste the body and wreck the mind. As with nations, so with families. Wealth takes away the wholesome stimulus to effort; idleness opens the flood-gate of passional indulgence; and the heir of millions dies heirless and poor, and both name and memory ingloriously rot! If then, there is any truth and force in argument, each man owes to himself, to his country, and more than all, to his Maker, to live a life of temperance, industry and self-denial.—*Hall.*

Ancient Jewish Costumes.—The dress of the Jewish women was splendid with gold and embroidery. The Queen of Judea was arrayed in a garment of wrought gold. "Thus," observes Fuller, "such gallantry was fashionable amongst the Jews long before any thereof was used in the western parts, or Rome itself; indeed, a mantle of cloth of gold we find mentioned by Pliny as a great novelty, though such a one had been worn by the Jewish queens a thousand years before." Their trousers and tunics were made of fine linen, and rich silks embroidered in gold and jewels; they wore also a veil, which fell over the whole person down to the feet. The anklets of gold or silver, often alluded to in Scripture, were very heavy, and made a ringing sound as the wearer walked. The pride and pleasure that the Jewish ladies took in making a tinkling with these ornaments are severely reproved by the Prophet Isaiah. It is supposed that the caul alluded to by the Prophet was intended to describe the peculiar manner of dressing the hair. It was at that time divided into tresses plaited with silk threads, gold ornaments, and golden coins. Besides the anklets, the Jewish women wore ear rings, nose-jewels, chains of silver and gold, and bracelets. The ear-rings probably contained a verse from the Scriptures, to serve as an amulet or charm in which most Orientals placed much faith, as they believe these amulets have power to avert evils and obtain blessings. They also wore from the waist, boxes or bottles containing rich perfume; these they fastened to a chain and hung to their girdles. The Jewish women are still very fond of jewels and ornaments of every kind; and, wherever they dwell, are usually as much celebrated for the costliness and splendor of their dress as for their great beauty.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, FEBRUARY 5, 1877.

WHO WERE THE CHRISTIANS?

[FIRST PAPER.]

It would almost seem superfluous in this age to ask the question as above, yet experience declares that in the midst of professed knowledge, there is in reality a vast amount of ignorance, an ignorance which is unjustifiable considering the facilities which exist for exact understanding; these are not confined to students, or to libraries whose portals are inaccessible to all but their subscribers; wherever the New Testament is, there can the problem be solved, this little record introduces us to their origin, and in more or less detail to their peculiarities and history, their founder, his successors, and the hosts who constituted the organization in that age, and this is all so plain, so easily understood, that scarcely need one man ask another; "a wayfaring man, though a fool, need not err therein."

Jesus was the founder of this organization—his name "Christ" was transformed into "Christian," much the same as we have gone from Wesley to "Wesleyans," from Luther to "Lutherans," from Calvin to "Calvinists." The Christians (who were first called such in Antioch) were those who accepted the ministry and authority of Jesus, they were discipled or taught by him, they listened to his words, they submitted to his precepts, they followed his example, they believed in his mission, and from their countrymen and associates became separate, by reason of this position, and were because of this (we may say), fairly entitled to the appellation "Christians;" they were no more Jews, Gentiles, or heathen, but were "one in Christ Jesus." It would be unnecessary to traverse the history to demonstrate their faith in God, for in accepting Jesus they accepted both "The Sender" and "The Sent."

Probably many had received this authority because they had been looking for the Messiah, others because they had seen his marvelous works, and some again because they had been enamored of the teachings of one "who spake as never man spake;" while very many were "converted" by the testimony of the Apostles, the Seventies, the Elders, and others, who in all the regions round about ran to and fro telling of "the mighty things which were done in Israel." The Jews were really the subjects of religious activity, although many a time yielding to apostacy, and they always had the stimulus of history, while by the

surrounding Gentiles, was well understood the fact, that a long line of Prophets and miraculous providences testified to their being a peculiar people.

The advent of one more Prophet—even John—and his being succeeded by Jesus as a continuation of this long line and galaxy of Prophets, whose names were "familiar as household words," conveyed nothing repulsive in its announcement, but was rather accepted as a matter of course, not by the rulers particularly, who deprecated rivalry, but by "the common people who heard him (Jesus) gladly," and "all Jerusalem and Judea with the region round about," who went out to attend on the ministry of John.

Neither John or Jesus were satisfied with the simple prophetic manifestation of character, they were both workers, both indefatigably in earnest, both realized that they had a mission, that (as Paul says) "a dispensation had been committed" unto them, and this earnest labor guaranteed to both many followers; the first, however, always representing himself as the forerunner, or subsidiary to, "The One" who was to come. They were both reformers, both realized the necessity for a great change among their countrymen, and both failed not in rebuking transgression and sin—the one preaching "the baptism of repentance to Israel, the other declaring, "I am not sent but to the lost sheep of the house of Israel," and "I am not come to call the righteous, but sinners to repentance." It is also worthy of remark that both, after proclaiming the imperative need of repentance, also baptized those who did so repent. No doubt they understood their calling, they knew the authority by which they were sent, and were both careful while "proclaiming liberty to the captive," to impose no duties, make no requirements, teach no doctrines, and establish no ordinances, only those which by fiat of the eternities, were really essential to the work in hand.

Jesus himself, of whom it was declared that he left us "an example that we might tread in his steps," was "baptized of John in Jordan;" he also baptized his disciples, not a few only; for "the Pharisees heard that Jesus made and baptized more disciples than John," in fact Jesus and John were baptizing near together before that John was cast into prison; after this event, of course, Jesus occupied his supreme position, and during his three years ministry was diligent in proclaiming and causing to be proclaimed "the kingdom of God is within you." Two by two he sent his Seventies as couriers in advance, into every city and town whither he himself would come; he had previously sent his Twelve Apostles "to preach the kingdom of God," but their places now being filled by the Seventies, and in view of the consummation, he kept them more immediately with himself, that they might understand him, his mission, and his Church, and that before he was taken away, they might drink into his Spirit, his lessons, his designs, etc., that all uncertainty, dubiety, and error might be avoided by them. What an opportunity was this, yet how they must have realized their ignorance and their weakness, in view of their prospective responsibilities, so much that they cried out, "O Lord, increase our faith." The powers of darkness also realized that they were to cope with no ordinary foe, and when he said, "Now is your hour, and the power of darkness," the crisis had already come, but a little while and Calvary became emblazoned as a beacon to the ages,—he said "It is finished, and gave up the ghost!"

We need not dwell on the consternation of his followers—to them the heavens were clad in sackcloth, on earth they had friends but few, yet hope reasserted itself, the promises, half understood and half forgotten, were reviewed, and on the morning of the third day, the Master had left the shadow of the tomb, the news flew on the wings of haste, love; invigorated by reflection, waked to fevered life, and soon "The Risen" manifested himself to his most intimate and beloved; with airy wing the hours of anticipation sped along, until one and another became participators in the knowledge of the pregnant fact of the resurrection of their Lord. His meeting with the Twelve, and "opening their understanding, so they might comprehend the Scriptures," then delivering to them their commission, and confirming their authority, was the crowning act of his "wonderful" career. The decree that "repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem," broke the bands of caste and nationality, the clasp of Israel was made to circumscribe mankind (though not yet understood), and now we have the echo of the final word, "Go ye into all the world and preach the Gospel to every creature," "He that believeth and is baptized shall be saved, but he that believeth not shall be damned;" or as Matthew reads, "Go ye therefore and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost, Teaching them to observe all things, whatsoever I have commanded you, and lo I am with you alway, even unto the end of the world."

Now this commission was valid, its requirements were authoritative, the results were conditional, depending upon the integrity of obedience, and in "Mark," also, promising as results among the believers,—"In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." These results were to run parallel with obedience, disobedience neutralized the whole, yet "they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." This was the climax to the miraculous birth, the eventful life, the enunciation of truth, the investiture of authority, the opposition of foes, the misunderstanding of friends, the elevation of the cross, the descent into the sepulchre, and the resurrection from the dead.

The question now is, did the Apostles and authorities of the primitive Church endorse and continue this practice, and did the disciples really come honestly and of consistency by their name of Christians? No matter whether this term was given in derision, adopted, or accepted by them; whether it was born of offense or defense—did they deserve the name?

The Savior's parting words, prior to his ascension, were addressed to the Eleven, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high," not only that you may have your commission and authority, but that you may be able to execute the same in all your official acts and calling. This was done, they were baptized with the Holy Ghost, the "Comforter" promised, which should "bring all things to their remembrance, and shew them things to come;" they had filled the Quorum of the Twelve, so that each one participated in that great outpouring, in the strength of which they went out to proclaim the truth, demonstrating to the great concourse how "that God

had made that same Jesus whom they had crucified both Lord and Christ." Conviction fell like lightning, and in tones of anguish the cry went up, "Men and brethren, what shall we do?" Then Peter, with that consistency which was the joint result of his education under Jesus, and the inspiration from on high, said, "Repent, and be baptized, every one of you, for the remission of sins; and ye shall receive the gift of the Holy Ghost." "*Then* they that gladly received his words *were* baptized, and the same day was added unto them about three thousand souls," "*these continued steadfastly in the Apostle's doctrine* and fellowship," "and the Lord added daily to the Church, such as should be saved." (see Acts ii.)

This solitary illustration would demonstrate beyond cavil or argument the answer to our caption, for unity of practice, ordinance, faith, could certainly be predicated of such a people, disputations had not yet found a place among the disciples, they were not yet disposed to question the example, commission, or authority of their accepted Lord, or of his Apostles, they had begun to "seek first, the kingdom of God and its righteousness," they knew that "the law came by Moses, but Truth by Jesus Christ," they had not, like the Pharisees in regard to the baptism of John, "rejected the council of God against themselves," they could see that if the baptism of the forerunner was of God, that of necessity the baptism of Jesus was of at least equal authority, and by attention to this one principle they no doubt expected, as Peter declared, that this "baptism in the name of Jesus," was, "for the remission of sins," and that they would also "receive the Holy Ghost;"—credulous disciples, unsophisticated believers, unanalytical "Christians" how in former generations must you have been despised, and did your immediate successors not amend these notions, were they also like you, "baptized;" and did any other peculiarities belong to your primitive times? we ask, and the question waits yet (in part) for solution,

"WHO WERE THE CHRISTIANS?"

H. W. N.

ARRIVALS.—Elders D. S. Macfarlane, of Cedar City, Iron County, and William Ashworth, of Beaver County, Utah, called as missionaries at the last October Conference in Salt Lake City, arrived per S. S. *Idaho*, on the 28th inst.; both are well, and now visiting friends and relatives prior to being assigned to their respective places.

APPOINTMENT.—Elder D. S. Macfarlane is appointed to labor in the Glasgow Conference.

JOTTINGS BY THE WAY.

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Have just returned from a very agreeable visit to Barrow-in-Furness. It had been announced that two meetings would be held on Sunday, 21st inst., in St. James' Hall of that town; a very agreeable surprise awaited us on assembling in the afternoon, the following gentlemen and ladies having kindly volunteered to aid us with their instruments and voices as a choir: Messrs. Thos. Robinson, Thos. Smith, D. Fones, Wm. Trantor, Thos. Plimer,

C. Hughes, Ewd. Wrenn, Ewd. Fellows, Wm. Dunn,—also Misses M. A. Fones, B. Jones, R. Jukes, and K. Jukes,—the whole led by brother Joseph Fones. The music was really excellent, and added much to the general effect of the services, all being outside the Church, awakened in us many reflections, and we give them our best thanks for their liberal spirit and kindness of heart—may God bless them, and reward them in his own way. A good congregation was addressed in the afternoon by Elder H. W. Naisbitt, and in the evening a still larger assembly, by Elder James Mellor, Prest. of the Liverpool Conference and the afternoon speaker. The attention and order were excellent, and the remarks made, the cause of much comment and enquiry. We hope, ere many days, to see a harvest. We were kindly entertained by brothers and sisters Lloyd, Higgins, Fones, and others; they all seemed to be much interested in our visit, it being uncommon, as they are quite remote from any Branch of the Church. A flying visit to the docks, iron works, and Furness Abbey, and a general house gathering of the Saints and their families, who met for a chat about Utah, and her interests, closed a very pleasant time. We trust, many of those who ministered to us, will yet receive the Truth, and become the means of establishing a good organization in Barrow, and spreading from thence into all "the region round about."

Returning, we visited Preston, because of its associations with the first introduction of the Gospel into Europe, took a look at the hallowed meeting-house where tne first sermon was preached by the Elders of Israel, H. C. Kimball, O. Hyde, and W. Richards; also the famous "Cockpit" where hundreds heard the word gladly, who with their posterity are now gathered with the Saints. We were particularly entertained by those old friends of the Elders—Mr. and Mrs. Parkinson—and while meeting them and their interesting family, cherished many an earnest hope that they would yet receive the message God hath sent, and see their many friends in Zion. Brother and sister Topping, and family, were, as they have been for very many years, kind, attentive, considerate, and indulgent; but they are on the down-hill of life, and we all regret their long-deferred stay in Preston, but yet hope to see a move, before it will be said, "Too late, too late."

Brother and sister Sumner, with their family, intend gathering this season; as a consequence they are exultant, and they communicate this influence to all who visit them,—another evening in their society, then back to waiting duties in Liverpool, feeling stronger and better for a flying trip outdoors.

H. W. N.

"AN EXAMPLE."

"Behold I will send for many fishers, and they shall fish them, and after that will I send for many hunters, and they shall hunt them, saith the Lord.—Jer. xvi, 16.

A letter dated Dec., 1876, from Elder J. H. Freeman, now laboring in Wisconsin, United States, to President B. Young, states that he arrived in that State November 4th, and commenced his labors next day, in the City of Janesville, from which point he was sixty miles distant at date of writing. He travels on foot, has been without money, never had occasion to ask aid from any one, and yet had lacked for nothing he needed, the Lord raising up friends to him everywhere, who voluntarily supplied his wants, saying they felt impelled to do so as soon as they saw him, and thus he was realizing the promises made to him by the servants of God before he left his home.

He had been successful in arousing a spirit of inquiry in many, who were so interested as to defend the principles of truth, and he had hopes of bringing some into the fold. He had had the privilege of speaking in the school-houses, and the spirit and power of God had strengthened and sustained him. So active was the spirit

of inquiry among the people that he had never been able any night to retire early to rest. For the first two weeks the climate acted injuriously upon his health, but he was becoming acclimated. The weather had been stormy and intensely cold, the thermometer going as low as thirty degrees below zero.

There is a universal looking forward with foreboding to the future, the people having a sort of undefined dread of the near approach of some great national calamity, their "hearts failing them for fear." The bigotry and hatred of parties is most intense, and not a few are looking to the mountains as a likely place of refuge and safety when the crash shall come. Numbers of people are becoming very kindly disposed to the Elders sent to them, indicating the approach of the time when many will be led to exclaim, "How beautiful are the feet of those who bring glad tidings of great joy," and when thousands will seek the mountain retreat of the Saints as a place of refuge.—*Deseret News.*

UTAH NEWS.

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From the *Deseret News*:—

The Seventh Ward Young Men's Mutual Improvement Association was reorganized last evening, (Jan. 10th) with David McKenzie, President; George C. Lambert and Herbert Thurston, Counselors; John E. Callister, Secretary and Treasurer, and John Evans, Assistant Secretary.

BENEFIT CONCERT.—The entertainment in the 14th Ward Assembly Rooms, last evening (Jan. 10th) for the benefit of Elder Milando Pratt, who was called on a mission, passed off very agreeably, the performers each acquitting themselves excellently, the rendition of some being particularly good.

IMPROVEMENT SOCIETY.—The Young People's Improvement Society of the Eighteenth Ward met last evening, (Jan. 2nd) and reorganized, as follows: President, John Nicholson; Counselors, J. R. Park and Richard W. Young; Secretary, R. V. Decker; Treasurer, Miss Julia Young.

In Salt Lake City, the total number of interments during the year 1876 were 487, being fifteen less than 1875. Deducting 86 persons brought from outside settlements for interment, and 15 transients, would leave the resident mortality at 387. JOSEPH E. TAYLOR, Sexton.

CELERY.—Brother Thomas Westwood, of the 16th Ward, brought to this office several bunches of celery, raised by him, on his lot. We have not seen anything superior to it hereabout; it takes the shine off the imported article entirely, being crisp, tender, and of good flavor; the bunches averaged each three and a half pounds in weight.

EARLY SUNDAY SCHOOLS IN UTAH.—Hebron, Washington County, Utah, Dec., 1876.—*Editor Deseret News.*—In answer to the Question, "Were there any Sunday Schools previous to 1864?" I say yes. The Sabbath School in the 16th Ward, Salt Lake City, was organized in the Spring of 1853, by S. Roundy, Bishop, Levi Jackman and Joseph Fielding, Counselors of said Ward, and your correspondent, Superintendent of the School. After the expiration of that year duty called me elsewhere.

Respectfully, JOHN PULSIPHER.

VISITORS.—We learn from brother C. J. Thomas, that the registered number of persons from abroad who visited the New Tabernacle and Temple grounds in the year that has just slid into the past, 1876, was 4,013, embracing people from nearly every nation on the globe, including even Siberia. Among this number were many distinguished persons, as for instance Dom Pedro, Emperor

of Brazil, besides princes, lords, earls, barons, baronets, knights, and many not merely distinguished in title, but men prominent in the world of science and letters.

NEW YEAR'S PARTY.—There was a New Year's party at the 10th Ward Meeting House yesterday, (1st Jan.) commencing at 2 o'clock in the afternoon. About 5 all the guests sat down to a bounteous supper, the fragments of which, amounting to considerable, was distributed to the poor. All who participated enjoyed themselves.

On the evening of the 29th of December, a slight but distinct earthquake was felt here about fifteen minutes after 10. It was felt like two shocks in very quick succession. Another but heavier one was felt Jan. 2nd, lasting about two seconds, apparently going in a northeasterly direction. This last I have heard was felt in Cove Creek. Another earthquake was felt just now (Jan. 3rd) heavy enough to make dishes rattle. It was followed by a rumbling noise like a thunder clap.

SUNDAY SCHOOL PARTY.—The Sunday School children of the 20th Ward were having a party at the School-house, this afternoon, (Jan. 5th) commencing at 2 o'clock. In the course of the festivities Santa Claus appeared, dressed in character, and distributed a quantity of good things among the little folks. The juveniles were to dismiss early in the evening, and the teachers and their friends purposed spending the time socially together, from 7 till 10 o'clock.

SUNDAY SCHOOL.—Yesterday (Jan. 7th) was a pleasant day among the teachers and pupils of the 17th Ward Sunday School. The Superintendent, brother James Dwyer, agreeably surprised them by presenting to each a present in the shape of a handsomely bound book, 175 volumes being distributed in this manner, and which cost a little rising of $125. The school is in good working condition.

TENTH WARD.—The pupils of the 10th Ward Sabbath School had a good time on Sunday, (Jan. 7th.) A hundred and sixty prizes, embracing a wide variety of articles, were distributed among them. Bishop Spiers and his Counselors were present, and made suitable remarks. A large number of the parents of the children were also there to witness the proceedings. The teachers of the school also presented a testimonial of respect to the Superintendent, brother James Woods.

DESERET NATIONAL BANK.—A meeting of the stockholders of the Deseret National Bank was held at 11 o'clock to-day, (Jan. 9th) in the bank building, for the purpose of electing a board of directors. The following is the result, attained by unanimous vote—William H. Hooper, Horace S. Eldredge, Brigham Young, John Sharp, William Jennings, Feramorz Little, Lewis S. Hills. Immediately after the meeting of stockholders the board met and elected the following officers—President, W. H. Hooper; Vice-president, Horace S. Eldredge; Cashier, Lewis S. Hills.

ENTERTAINMENT.—The variety entertainment at the 20th Ward School-house last night, (10th Jan.) was for the benefit of the Institute of that Ward. The people of that part of the city are somewhat noted for the excellent quality of their entertainments, because of, and for the amount of good talent they introduce, so this was as usual a grand success, some of the performances being remarkably fine. This was especially the case with Mr. Joseph Daynes' manipulation of the organ, his execution being really splendid, and the "Centennial" part of the programme, conducted by Mr. Savage, took immensely. One part of the performance that took the audience by storm, was that, in response to an *encore* accorded Mr. W. C. Dunbar, for his singing of "Uncle Joe," when a little ten-year old son of that gentleman appeared and sang the same song in character, and, if possible, outshining his father in the quaintness and ability of his rendition.

GOOD FOR MALAD.—We learn that the Saints of Malad City, Malad Valley, Idaho, had held a meeting, at which nearly $1,500 was subscribed to aid in the erection of the proposed Temple at Logan, Cache County.

GOOD FOR SALINA.—The little town of Salina, on the Sevier, reports a subscription, towards the erection of the proposed Temple in Sanpete County, of three thousand dollars, for 1877.

THE MUSEUM.—A handsome medallion, commemorative of the Centennial anniversary, is added to the collection; also several copper coins, presented by P. L. Watson, Esq., of Bridgeport, Conn., among which is a Philip and Mary of England; a well-preserved copper coin of Maria First of Brazil, received from Rev. H. Dunn, of this city; a very pretty specimen of portrait weaving in silk is received from Messrs. Hortsman and Sons, Philadelphia; and some white unspun silk from Japan, sent by the late minister De Long.

UNIVERSITY OF DESERET.—The first semester of the present academical year of the University of Deseret terminating on the 12th inst., has been very successful in every respect, there having been 121 students in attendance. The examinations show that remarkable advancement has been made. The second semester of the present academical year would open on Monday morning, (15th Jan.,) at 9 o'clock, when new classes were to be organized in all the leading studies. The University building situated in the 17th Ward, is reached from nearly all parts of the city, by means of street cars, which pass it from various directions, those connected with the University having the benefit of special rates of fare on them.

From the *Salt Lake Herald*—

IMPROVEMENT.—The 20th District schoolhouse has just been furnished with excellent new benches and desks, which add greatly to the comfort of the pupils.

ELK.—Some very large elk have been brought into the butcher market, said to have been from the vicinity of Evanston.

THOUGHTFUL.—Messrs. Wm. Jennings, Sons and Sadler, ever mindful of their employés' enjoyment, have presented each with a fine, fat, New Year's turkey. There are thirty employés in the store, including the boys, and every one had his fowl upon which to feast last Monday. It is gratifying to see such marked evidence of thoughtfulness, esteem and confidence, as shown by this firm to its clerks and workmen.

SNOWSLIDES.—Snowslides are again of frequent occurrence in Little Cottonwood canon, and some damage has been done to property, especially to the tramway shed, which has been carried off at two or three points. On Friday, 29th ult., a fearful slide occurred on the north side of Bald mountain. Two men, Charles Stantini and Louis Labrie, Frenchmen, were killed. They were lying in their bunks in the cabin when the slide descended and crushed them. Their bodies were recovered on Friday night and taken to Alta. Deceased were well and favorably known in Alta.

From the *Ogden Junction*—

Mr. D. B. LAMOREAUX, of Logan, says there is very little snow in Cache. The new Tabernacle at Logan will be opened for public services on Sunday, (Jan 21st). The general health of the people is good.

January 14th, meetings were to be resumed in the Ogden Tabernacle, commencing at 11 a.m. The people of Ogden have been deprived for a long time of public services in the Tabernacle, and will hail with pleasure the reopening of their principal place of worship.

Honor is but the reflection of a man's own actions shining bright in the face of all about him, and from thence rebounding upon himself.